

567 his property. In cases of this nature the two parties have usually
[685] come to an agreement beforehand.

The Iklan are responsible for introducing a quantity of words
[177] and new expressions into the Tamashek language, all of them
[192] naturally of Sudanese origin. They have a very vulgar language and
murder the language of their masters abominably, so that they make
a real argot of it.

They have kept a great many characteristics of their folklore,
[536] which we /172/ find in their dances, the pantomimed scenes that
they organize among themselves at the time of public rejoicing or
of events in the family life of their masters.

Social evolution due to the French occupation will in an in-
definite time bring about the disappearance of bondage, which we
must explain does not have the inhumane nature that one might
presume.

567 It would have been a blunder to immediately impose the
648 liberation of the Iklan, and it would have been contrary to their own
interests. Attempts made in this direction in the Sudan have given
deplorable results. Iklan liberated from one day to the next are un-
settled in class; they cannot and do not want to go back to working
the land and thus find it impossible to earn a living.

The disappearance of slavery will come about gradually and in-
dividually. It will occur slowly, but inexorably, and it will bring
important social transformations among the Tuareg.

One can already observe this evolution among the Ioullimmiden,
in Adrar, and particularly around Timbuktu where Imrad women
occupy themselves from now on with grinding millet and doing the
heavy housework, which was formerly left to the captives.

567 Iklan-n-Egef. -- Liberation of captives, furthermore, has al-
ways existed among the Tuareg in more or less attenuated forms.

It may have several causes, first of which is the excess of
captives, which makes a great many useless mouths to feed. The
Tuareg thus gave a halfway freedom to some of them whom they

583 The bride price (taggalt) to be paid by the bridegroom-to-be is then set. It is usually seven camels among the Imochar and less among the Imrad, where it may be made up of camels, goats, or sheep. Asses are never given. This bride price may be paid all at once or in installments. It becomes the property of the parents of the girl; she, in turn, may be given a dowry by them.

[584] 593 In marriage (addoubâl) the woman retains free control of her property and in no way meets household expenses. These expenses [562] fall entirely on the husband. By this system, therefore, the woman's [421] fortune grows rapidly, while the man's remains stationary or decreases.

584 As soon as the bride price is settled, the date is set for the marriage, sometimes a few days after the request, other times a year later or even two years if the girl is very young. The latter [184] custom is particularly in use in Sudanese tribes, however.

585 The marriage festivities take place in the girl's camp, and the marriage is consummated only a week later. The brothers and parents of the fiancé come to the camp of the girl's parents, where they are entertained and given a sumptuous meal. During the seven days before the marriage is consummated, the fiancé does not have the right to come to the camp in daylight. He then takes shelter in a tent apart, where his friends keep him company. During this entire period he bears the name of anesdiben.

[536] The entertainment which accompanies the marriage festivities consists of a fantasia executed by meharists who pass back and forth in groups of two or four in front of the women, among whom the fiancée is sitting. The women play the [533] tambourine and violin accompanied by /292/ songs. In the Ahaggar the marriage song is played to the musical rhythm of "aliouen," that is, the olive trees. This custom, according to [174] Dr. Vermale, is a trace of the ancient pagan influence, where the olive tree was the tree dedicated to the goddess of love. (1)